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Had the book been made twice its present size — as it could have been, without becoming at all bulky — and had the same authors written with consistent carefulness throughout, the *Introduction* would have been really useful. The treatment of right and wrong cases by Professors Cattell and Fullerton has shown that popular exposition of the measurement methods is not incompatible with accuracy. Between the two extremes of sketchiness and ponderosity there is a happy mean: and M. Binet should be a writer sufficiently practiced to hit it.

E. B. T.

The Diseases of the Will. By TH. RIBOT. Translated from the 8th French edition by M. M. Snell. Chicago, Open Court Pub. Co., 1894. — pp. vi, 134.

On Double Consciousness. By A. BINET. Chicago, 1894. — pp. 93.

The Diseases of Personality. By TH. RIBOT. Chicago, 1894. — pp. [v], 157.

The first of these translations is careful, and (so far as I have compared it with the original) accurate. The English is readable, though it distinctly suggests the French idiom in such phrases as “supporting himself on the results of experiment,” “the hereditary legacy” = ‘the fact of transmission by inheritance,’ etc.

The remaining two are, I think, a little better done; though again we have such expressions as “verify that” = ‘ascertain that,’ ‘teach us the phenomena in their total development,’ etc. Of course, it is hard to keep a translation at its high-water mark throughout; but the reading of the proof-sheets of works so brief as these would be little labor, and the submitting of them to any ordinarily cultured person would ensure the noticing of such barbarisms.

Why will not this indefatigable translating company undertake works of greater length, in a more difficult language, and of a more standard character?

E. B. T.

Three Lectures on the Vedānta Philosophy. Delivered at the Royal Institution in March, 1894, by F. MAX MÜLLER, K.M. London and New York, Longmans, Green, & Co., 1894. — pp. vii, 173.

These lectures give a very interesting account in outline of the Vedānta philosophy. Lecture I deals with the origin of this system and describes the sources of our knowledge of it. Of these more important than the Veda is the commentary of Sankara on the Vedānta-Sûtras. The author also takes great pains to make intelligible the meaning of the terms employed in this philosophy. It is, of course, often impossible to find exact equivalents for these in English, or in any modern language; but after the definitions

and illustrations of this chapter, no one should find it difficult to form a fairly accurate idea of the meaning of these strange words. Following this preliminary chapter, the author proceeds to expound the answers which these ancient thinkers have given to the great questions of philosophy. The lecture is entitled, "The Soul and God," and begins with quotations from several of the Upanishads. But it also discusses — following mainly the commentary of Sankara — the problems of subject and object, of the self and of the relation between nescience (Avidya) and Knowledge (Vidyâ). The last lecture on the similarities and differences between Indian and European philosophy contains much that is interesting, but there is almost no attempt to compare Indian with European thought. We are, indeed, told that Brahman, as conceived by the Upanishads and defined by Sankara is clearly the same as Spinoza's *substantia* (p. 123), and also reminded of the high value which Schopenhauer attached to this philosophy, and the great results which Professor Deussen, Sir W. Jones, and others expect from a study of the Vedic books. But the lectures are essentially popular and any serious attempt to compare the different philosophies was probably quite foreign to the author's purpose. The volume will undoubtedly prove serviceable to many readers who desire a brief yet authoritative exposition of the wisdom which scholars have unearthed from the sacred books of India.

J. E. C.

The following books have also been received :—

A Study of Ethical Principles. By JAMES SETH, M.A., Professor of Philosophy in Brown University. Edinburgh and London, W. Blackwood & Sons. New York, Charles Scribner's Sons, 1894. — pp. xvi, 460.

Introduction to the Philosophy of Herbert Spencer. By WILLIAM HENRY HUDSON. New York, D. Appleton & Co., 1894. — pp. ix, 234.

La perception extérieure et la science positive. Par FRANCELIN MARTIN. Paris, Alcan, 1894. — pp. 305.

L'idée du phénomène. Par ÉMILE BOIRAC. Paris, Alcan, 1894. — pp. 347.

Spinoza. Par LÉON BRUNSCHVIGG (ouvrage couronné par l'Académie des Sciences Morales et Politiques). Paris, Alcan, 1894. — pp. 224.

La philosophie de Jacobi. Par L. LEVY-BRUHL. Paris, Alcan. — pp. 263.

L'année philosophique. Publiée sous la direction de F. PILLON (quatrième année, 1893). — Paris, Alcan, 1894. — pp. 316.

Die Konfessionen Augustins und Rousseaus. Von DR. P. CHRIST. Zürich, F. Schulthess. — pp. 28.

Die sittliche Weltordnung. Von DR. PAUL CHRIST. Leiden, E. J. Brill, 1894. — pp. 153.

Schopenhauer. Ein Beitrag zur Psychologie der Metaphysik. Von RUDOLPH LEHMANN. Berlin, Weidmann'sche Buchhandlung, 1894. — pp. 200.